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LETTERS CONCERNING THE SEQUENCE OF RESEARCH INTO SOMATIC SCIENCE

1. A Letter from Qian Xueseng to Yang Dianxiang

Professor Yang Dianxiang:

On 30 May I received your letter and the material you sent me. Thank you very much !

I think that research on somatically unique functions, qi functions, and outer qi should proceed in the following sequence:

(1) First prove that somatically unique functions, qi functions, and outer qi can change the structure of material. At present there is quite a bit of work being done on this aspect and your essays are in this sphere of research. We can thus say that there is ample proof.

(2) Since we know that the structure of matter receives the effects of somatically unique functions, qi functions, and outer qi, and that there is change, now we need to research what changes the structure undergoes and we need to do research right down to the molecular and atomic level. This will not be easy.

(3) After this, progress further: what after all is somatically unique functions, qi functions, and outer qi and how do they produce changes in the structure of matter. This is even more difficult. Over the past few years my guess has been that qi is a kind of complex parameter regulating and frequency regulating electromagnetic wave but I have not yet performed experiments.

(4) After the above three steps then we will be clear on the effect of somatically unique functions, qi functions, and outer qi on the structure of matter and then we can use human labor to manufacture this kind of influence in order to transform matter.

I'm not sure the above is correct. Please advise me.

Sincerely,

Qian Xueseng 1991.6.4

2. A Letter from Qian Xueseng to Xie Huanzhang

Professor Xie Huanzhang,

Enclosed is a copy of the material sent to me by the Deputy Chancellor of the Inner Mongolian College of Medicine, Assistant Professor Yang Dianxiang and a copy of my letter to him. Please read them carefully. I don't know if what I wrote in the letter is accurate.

Please advise me.

Sincerely,

Qian Xueseng 1991.6.4

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3. A Letter from Xie Huanzhang to Qian Xueseng

Dear Qian,

I respectfully read your letter of 6.4 and want to thank you for sending the material from Assistant Professor Yang Dianxiang from Inner Mongolia. The sequence for research on somatically unique functions, qi functions, and outer qi that you raised in your letter is quite correct.

Presently many researchers are at the first and second steps of proving that somatically unique functions, qi functions, and outer qi can alter the structure of matter and searching for that change. Some of the research is strictly reliable. The conditions of some experiments are not clear, and the results obtained unreliable. In this respect, we must repeat the experiments. As for the third step, we have no way of carrying it out. We still are a long way from knowing what after all is outer qi. Historically, debates over the nature of fire took place for I don't know how many years. We have only just begun to get a few clues [about qi], research conditions are difficult. Then we have the case of Comrade Wang Xiubi from Institute Number 507 and his research on the electromagnetic wave response. Although he was able by testing to obtain some definite data, when we gave the essay to electromagnetic specialists to read, however, there were many problems. Interference from the stronger electromagnetic waves in the outer world is bound to affect the behavior of the weaker somatic electromagnetic waves. The results are not reliable. What you said was quite correct: "It will require every scientific specialist worker to cooperate unstintingly and to unite every effort to bring this to completion."

As for the fourth step which is to transform matter, transform the objective world, and lead to the development in the future of a new scientific revolution, this step is a great undertaking for the Somatic Science and the Life Sciences with Chinese characteristics.

For the present we have to start the climb from the bottom, from the image only and from experiment. The Knowledge Committee of the Research Association of Chinese Qi Science is now getting financial help from Taiwanese Compatriots. Every year they receive ten thousand US dollars to support the costs of research on qi throughout the whole country and as a prize for the best writing on qi. "What goes in must come out" and the stimulating affect of the prize money is great. Because of this the enthusiasm for research into qi science is good, and the situation is excellent. Next year we plan to convene the fourth Qi Science Information Exchange. Please direct and advise us.

I don't know if my outlook and views are correct; please correct me if I'm wrong.

Sincerely,

Xie Huanzhang 1991.6.12

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**USE OF ULTRAVIOLET ABSORPTIVE SPECTRUM TO RESEARCH THE QI FUNCTION,
THE UNIQUE FUNCTION, AND RADIATION FROM LIVING THINGS**

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Abstract

From October 1989 to May 1990 we proceeded with a series of research tests on the effects of the qi function [Translator's note: qi means the life principle or life force] and special abilities on the ultraviolet absorptive spectrum of pure water. We conducted more than 100 man tests on a group of 19 persons dividing these into individual tests, group tests, environment tests, and pine tree tests using the effects of each of these different factors on pure water to measure the changes in the ultraviolet absorptive spectrum. We obtained some significant results: (1) the effects on water's ultraviolet absorption of unique function radiation is on the average stronger than that of the qi function and outer qi; (2) The strength and shape of the absorption curve is different for each: they differ according to the person, the degree of ability, and the time; (3) the effects differ from those caused by ordinary persons (no absorption), heating the water, magnetic force, and shaking the water; moreover, we discovered that the effects at a distance were greater than when closer and this shows that the human body, when radiating these kinds of functions, has special characteristics; (4) water's ultraviolet absorptive characteristics can be preserved for a long time but there are undulations; (5) certain environments and pine trees are also capable of changing the ultraviolet absorption of water; (6) The three absorption peaks of hemoglobin's ultraviolet absorption spectrum produce different status changes. In short, once again from different perspectives these tests proved the existence of radiation caused by the unique function. For somatic science, these experiments from different perspectives on the radiation of the unique function, as well as the experiments on the same phenomenon - the ultraviolet absorption of water - and the repeated surveys by different research units have great significance.

In order to explore and measure the broad scope of laws and responses of the unique function and qi function, in 1980 we proceeded with preliminary testing of the kinetic responses of unique motion [1]; in 1981, in collaboration with Wuhan University, we undertook a test entitled "The Unusual Phenomenon of The Unique Function on Light Sensitivity" [2] in which we suggested that unique motion is not an effect transcending distance but perhaps a motion resulting from a kind of somatic radiation exerted on the target. From a series of investigations on unique phenomena undertaken by ourselves and others both at home and abroad, we know that this kind of radiation is different from any previously known radiation and hence we call it "unique radiation." In 1982 we undertook repeated tests on light sensitive diodes; from 1982 to 1984, we performed experiments in which unique functions caused tobacco and other seeds to sprout within ten minutes [4]; these research experiments indicate not only the objective existence of unique radiation but also indicate that it has especially unique properties. In 1986 we summed up the results of all the domestic tests undertaken by ourselves and others and produced an article entitled "Extraordinary Responses in Tests of the Unique Function" [5]. Due to the effects of unique radiation, perhaps {the radiation} was simultaneously affecting the target and the measuring instrument and thus producing "extraordinary appraisal numbers," just as when a light meter measures something that is not light or when a nuclear radiometer measures something which is not nuclear radiation, and so on. We then proceeded with a discussion of unique radiation and thought. In order to

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proceed with the exploration of the special composition of the qi function and the unique function, in 1989 we proceeded to test the effects of unique radiation on pure water and changes to its laser Raman spectrum [[6]. In order to explore the effects of unique radiation on living organisms from the time when the human body changes from a normal condition to a condition of the qi function or the unique function, we undertook more than a half year of initial observations and researched the influence that somatically unique radiation exerted on the ultraviolet absorption of pure water and hemoglobin.

Water and hemoglobin are most important and necessary for life. The life processes and growth of the human body cannot proceed without water and other molecular accumulation. Some people use "qi function water" and "intelligent water" to cure illnesses and these have a definite efficacy. Using ultraviolet absorption spectrum to measure molecular structure is a commonly used and reliable method. In China, some work units, such as Beijing University of Science and Engineering, Qinghua University, Guangxi Agricultural College, and others have done tests and obtained positive results. The instrument we used is a Japanese Hitachi U-3400 model UV/VIS/NIR Spectrophotometer. The precision of its wave length is equal to or less than plus or minus 0.02nm, noise level is equal to or less than 0.0005Abs, the rate of differentiation is equal to or less than 0.07nm, the degree of accuracy is equal to or less than 0.002Abs, miscellaneous scattered light is at the greatest 0.001%, the wave length category is 180.0-2600.0nm. In order to eliminate local discrepancies, we chose to use water from which the ions had been removed, and we repeatedly proceeded with the original measurements, and basically while doing each measurement we first would check the original measurements.

From October of 1989 to May of 1990 we undertook a series of tests in which we tested 19 people (13 possessed of the qi function and 6 the unique function) in more than 100 man tests. We obtained some significant results. At testing time, we took the ion free water and placed it in a sample tank which we then covered in order to prevent foreign matter from entering. We had the person to be tested wash his hands. After the person tested "emanated qi," we either proceeded with the measurements then and there or we waited until the day after to take measurements. Other experiments were conducted with middle and elementary school students who collectively emanated qi; in other experiments, we placed pure water for a fixed period of time at an exercise field in the early morning hours when people perform calisthenics or we placed the water beside pine trees. After a set period of time, we took measurements. The results of the tests are as follows:

1. The original measurements: (1) The same bottle of ion free water (or the same bottle of hemoglobin) were divided into two sample pools, one for use in the comparison and the other for measuring the ultraviolet absorption spectrum as the standard straight line - no absorption. (2) An ordinary person, a person named Li, tried to "emanate qi" at the water. His spectrum line was the standard straight line indicating no absorption. (3) The qi function person number 3 (Q-3), named Liu, in a normal state had no affect upon the water. His spectrum line was the standard straight line.

2. When a qi master emanated qi at the water, the strength of the ultraviolet absorption differed for each. After taking measurements of the water in its original state, the qi function masters numbers 1 through 13 emanated qi at the water. Their light spectrum at the ultraviolet section (185.0-340.0nm) all indicated absorption, some of the absorption was quite apparent while some was not. For example, (1) for Q-1, named Wang, the absorption spectrum for the water after Q-1 emanated qi, as shown in diagram 1, is a wavelength of 189.0nm, the absorption was 0.1589Abs; as the wavelength increased the absorption correspondingly dropped sharply so that at a

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wavelength of 260.0nm, the absorption was 0.0562Abs; and at 340.0nm, 0.0332Abs. In the diagram, the dotted line represents the water in its original state without absorption. (2) Diagram number 2 (a) shows Q-3, named Liu; diagram number 2 (b), for Q-7, named Li, shows that, after emanating qi at the water, the water's strongest absorption was wavelength 190.0nm at 0.0951Abs and 191.6nm at 0.0391Abs. Those comparatively weaker than Q-1 are indicated in Table 1.

Table 1: A Comparison of the Strongest Absorption from Different Qi Masters

A 气功师	λ(nm)	F 吸收(Abs)
B Q-1 王×	189.0	0.1589
	260.0	0.0562
	340.0	0.0332
C Q-3 刘×	190.0	0.0951
D Q-7 李×	191.6	0.0391
E Q-5 罗×	189.0	0.0439

KEY:

- A. Qi Masters
- B. Q-1 Wang
- C. Q-3 Liu
- D. Q-7 Li
- E. Q-5 Luo
- F. Absorption (Abs)

3. The water, after being influenced by those with unique functions, showed strong absorption in the ultraviolet section of the absorption spectrum but differed according to person and time.

The ultraviolet absorption curve of the effect of numbers T-3 to T-7 on the water is shown in diagram 3 (a) through (e). Table number 2 shows the following:

A Comparison of the Effects on Water of Different Unique Function Modes

A. 序号(图 3)	B. 不同特异功能态	H. 最强吸收		I.
		λ(nm)	峰值(Abs)	
(a)T-4 唐×	C. PK 拨表	190.0	0.0938	
(b)T-3 袁×	D. 特异信息说话治病	201.6	0.0457	
(c)T-5 李×	E. 特异致动治病	208.8	0.0156	
(d)T-6 余×	F. 特异信息感知	187.6	0.9647	
(e)T-7 曾×	G. 特异信息治病	201.6	2.3892	

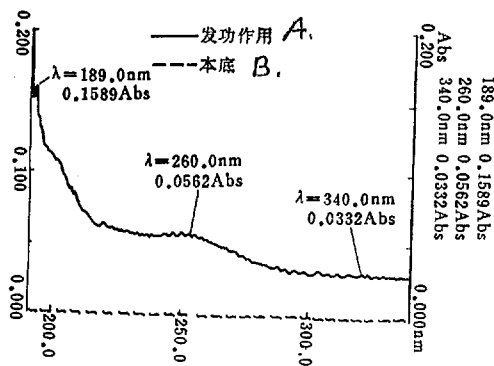
KEY:

- A. Order (Diagram 3)
- (a)T-4 Tang
- (b)T-3 Yuan
- (c)T-5 Li
- (d)T-6 Yu
- (e)T-7 Zeng
- B. Different Unique Function Modes
- C. PK allocation
- D. Speaking with unique intelligence to cure illness
- E. Unique movement to cure illness
- F. Unique intelligence for awareness {of the history of other people, etc.}
- G. Unique intelligence to cure illness
- H. Strongest Absorption
- I. Peak values (Abs)

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(1) A person named Tang (T-4), after dispersing his unique movements, his functions remained steady, and he showed good ability to repeat. After we covered a mechanical meter with a paper bag, he grasped it with his hands, and we placed the ion free water near to him (within two centimeters). Within fifteen minutes, the mechanical meter continuously showed PK allocation more than three times normal (each change lasted approximately two hours). We took the water and put it into the instrument for measuring. The ultraviolet absorption curve of the water is shown in diagram 3 (a). (2) A person named Yuan (T-3), without the use of any medicine, is able to use unique intelligence to cure sickness by speaking. We placed the ion free water about a half a meter from him. After three minutes we took the water to the measurement room for measuring. The water's absorption curve is shown in diagram 3 (b). After passing 280.0nm, the curve gradually rises, the absorption intensifies, the curve becomes moon shaped and extends to violet color so that one can see the edge of the light. (Refer to diagram 11). (3) When a person named Li (T-5) uses his unique function, he sees through a person's body and heals that person's sickness. We had him hold a bottle of the water in his hands. We tightened the cap on the bottle and had three people on hand to monitor. They saw him convey the water out of the bottle. At that time, the water sample was taken to the instrument room for measurement. The water's absorption curve is shown in diagram 3 (c) (a measurement taken once on 16 December 1989).

Diagram 1: The Ultraviolet Absorption Spectrum of Water After Qi Master Number 1 (Q-1) Emanated Qi at the Water



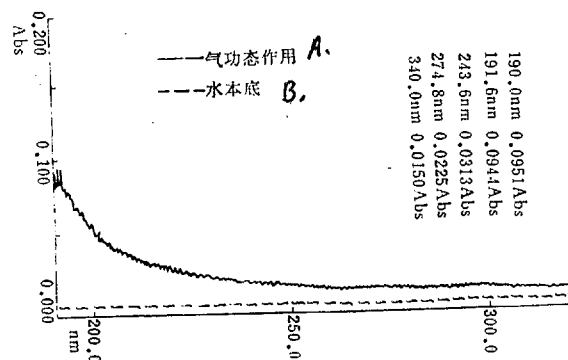
KEY:

- A. The measurement after emanating qi
- B. The original measurement

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(4) While a person named Yu (T-6) was proceeding with unique intelligence awareness to tell a complete stranger the detailed circumstances of the stranger, the stranger's father and grandfather, Yu held a water bottle in his hands. After a half hour, the water was measured. As diagram 3 (d) shows: at 187.6nm, the absorption was severe, measuring 0.9647Abs; the absorption increased with the wavelength and then fell precipitously.

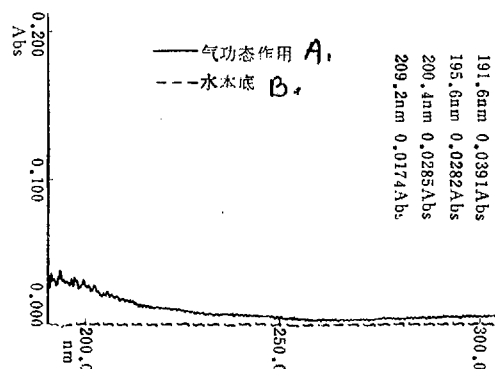
Diagram number 2 (a): The ultraviolet absorption spectrum of water after Qi Master (Q-3) emanated qi at the water



KEY:

- A. Measurement in the qi function mode
- b. Original measurement of the water

Diagram number 2 (b): The ultraviolet absorption spectrum of water after Qi Master (Q-7) emanated qi



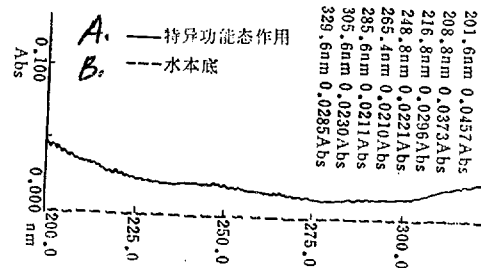
Key:

- A. Measurement in the qi function mode
- B. Original measurement of the water

(5) A person named Zeng (T-7) sometimes uses unique intelligence awareness to cure illness and sometimes uses intelligent water to cure illness. On 25 December 1989, in Room 315 of Yunan University's Physics Hall, after washing his hands, Zeng caused the water in the bottle to move. The five people in the room at the time all smelled the strong odor of Chinese medicine. Four

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Diagram number 3 (b): The ultraviolet absorption spectrum of water influenced by the unique intelligence function of T-3 to cure illness



Key:

- A. Measurement of the unique function mode
- B. Original measurement of the water

5. The ultraviolet absorption response from the effects on water of somatic radiation from persons with the qi function and the unique function can be maintained for a considerably long time but the peaks of the absorption curve fluctuate with time². This is shown in diagram 5(a) and displayed in table 4. Fluctuation of the peak values over time is shown in diagram 5(b).

6. The Influence of Environment on the Water: As a preliminary step we tested several different kinds of environment: (1) During an early winter's morning in Kunming, in an exercise field of the Kunming College of Engineering where students and teachers perform calisthenics in the early morning air, male, female, old and young alike exercised close to a bottle of sealed water. Diagram 6(a) shows the influence on the ultraviolet absorption curve. At 250.0nm, a small absorption peak appeared.

(2) At 6:00 am on an early winter's morning, we placed a water sample for half an hour under a pine tree on Xiaohong Mountain in Kunming. Diagram 6(b) shows the absorption of the water. The water's absorption was relatively weak (table 5).

7. The influence of magnetizing, shaking, and heating ion free water on the ultraviolet absorption spectrum can be negative or positive and differs in strength as displayed in table 6. (1) We placed a sample of the water in a magnetic field of 480 Gauss. Two days later we took the water to the instrument lab for measuring. The ultraviolet absorption, as diagram 7 shows, was comparatively weak and negative. (2) Diagram 8 shows that the ultraviolet absorption of ion free water measured after 5 minutes of continuous shaking is comparatively weak and negative. (3) The affects on the ultraviolet absorption of heating the water is quite large. Diagrams 9(a) and 9(b) show the different curves of ultraviolet absorption for ion free water heated to 50 degrees centigrade and 70 degrees centigrade. As the diagrams show, the absorption curve increases with the wavelength but at the 200.0nm area falls precipitously to the negative.

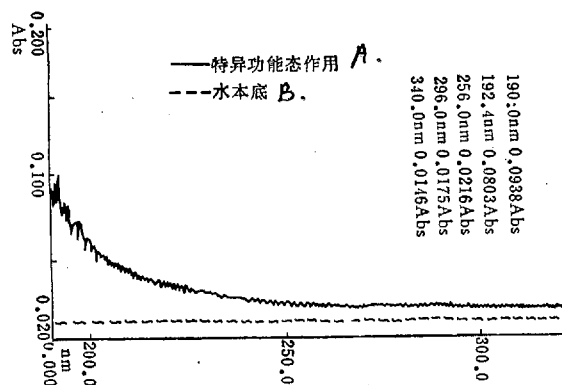
² Prof. Wu Qiyao and others of Beijing University of Science and Engineering have proven by measurement that the effect can be maintained for at least two years or more.

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days later, we sent the water sample to the Chemistry's Hall's Instrument Room for measuring. As the solid line in diagram 3 (e) shows, wavelength 201.6nm showed strong absorption: 2.3892Abs ! Moreover, at 223.0nm, a small absorption peak appeared. Several other measurements of the curve showed the same configuration; like broken line number 2, measured on 22 December; at 200.8nm the absorption was 1.4847Abs. While this is slightly weaker than curve number 3, still again at wavelength 223.3nm a small absorption peak appeared: 0.7270Abs.

4. The intensity and configuration of an ultraviolet absorption curve of middle and elementary school students who collectively emanated qi at the water was quite similar. (1) Twenty three middle school students from the second year class at the Middle School attached to Yunan University increased thought (in a heated area) and three to five times circled the water bottle with extended hands and "emanated qi." The ultraviolet absorption curve of the water is shown in diagram 4(a). (2) All the elementary students from the third class of Kunming City's Longxiang Elementary School, during a "qi function opens wisdom" movement¹, intermittently practiced for half a year collectively emanating qi at water. Diagram 4(b) shows the absorption curve of the water while the results are also displayed in table 3. We several times repeated the test. The degree of intensity differed but the wave shape and curve were almost completely the same.

Diagram number 3 (a): The ultraviolet absorption spectrum of water influenced by PK allocation of the unique movement of T-4



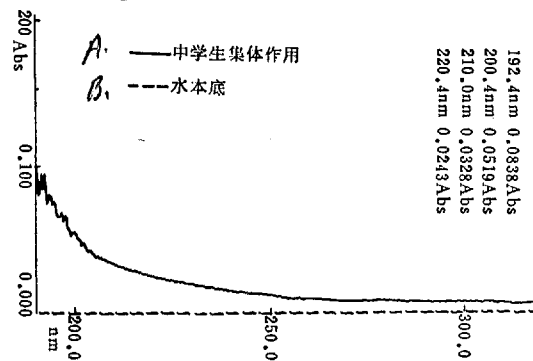
Key:

- A. Measurement of the effects of the unique function mode
- B. Original measurement of the water

¹ Arranged by the Somatic Science Research Division of Yunan University in cooperation with the Longxiang Elementary School of Kunming City and the Kunban Laogan area of the Kunming Military Region.

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Diagram 4 (a): The ultraviolet absorption spectrum of water "emanated with qi" by middle school students



Key:

- A. The middle school student's function line
B. Original measurement of the water

Table number 4: Measurements during the time that Q-1 Wang effected water in a qi function mode

B. 日期(1989 年)	C 间隔	I 吸收	
		λ(nm)	Abs
1. 10. 12	D 水本底	无吸收	
2. 10. 12	E 首次测量	189.0	0.1589
3. 10. 18	F 6 天后测量	189.0	0.0906
4. 11. 1	G 21 天测量	191.8	0.0943
5. 12. 8	H 58 天测量	191.6	0.1611

Key:

- B. Date (1989)
C. Intervals
D. Water's original state
E. First measurement
F. Measurement 6 days later
G. Measurement at 21 days
H. Measurement at 58 days
I. Absorption
J. No Absorption

8. Unique radiation causes different status changes in the ultraviolet absorption spectrum of hemoglobin. Our preliminary measurements of the absorption spectrum of hemoglobin showed three absorption peaks in the category of 185.0 to 850.0nm (from ultraviolet to visible light) as the solid line in diagram 10 shows. (2) Under the effects of the qi function and the unique function, the three absorption peaks described above produced incompatibly positive and negative status changes. The dotted line in diagram

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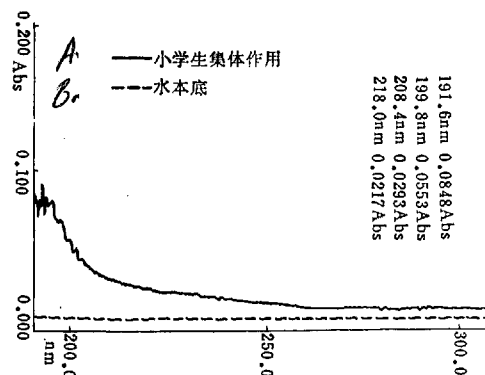
10 shows the status changes produced by the effects of T-2 (named Yang). The status changes in the three absorption waves were minus 0.1, plus 3.1, and plus 0.6. Table 7 displays these.

Table 5: The ultraviolet absorption spectrum of water influenced by the environment

		$\lambda(\text{nm})$	E 吸收 Abs
A	师生跑步的操场	190.8	-0.1927
B	师生跑步的操场	192.3	0.1139
C	师生跑步的操场	193.2	0.0148
D	松树下	202.0	0.0204

- A. Exercise field used by students and teachers to jog
 B. Exercise field used by students and teachers to jog
 C. Exercise field used by students and teachers to jog
 D. Under a pine tree
 E. Absorption

Diagram 4 (b): The ultraviolet absorption spectrum of water influenced by the collective qi of elementary school students

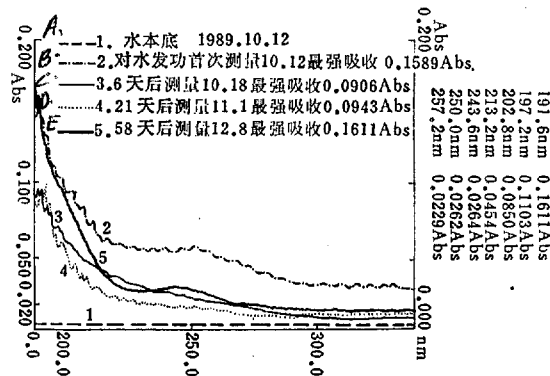


Key:

- A. The collective effect of the elementary school students
 B. Original measurement of the water

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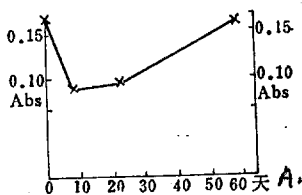
Diagram 5 (a): Long term retention of the changes in the ultraviolet absorption spectrum of water influenced by the qi function mode of Q-1 but showing wave movement



Key:

- A. Original measurement of the water 1989.10.12
- B. After the water was emanated, the first measurement of 10.12, strongest absorption 0.1589Abs
- C. Six days later a measurement of 10.18, strongest absorption 0.0906Abs
- D. Twenty one days later a measurement of 11.1, strongest absorption 0.0943Abs
- E. Fifty eight days later a measurement of 12.8, strongest absorption 0.1611Abs

Diagram 5(b): After the effects of the qi function, the ultraviolet absorption spectrum of water can be retained but there is wave movement



A. Days

9. We also discovered that the effects of unique radiation on water were stronger at a distance than closer at hand. When we tested the effects of persons possessed of the unique function on water at different distances, we discovered that they were all able to affect water at a distance and several times it occurred that the changes to the ultraviolet absorption spectrum were stronger at a distance than when closer at hand.

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Table 6: Affects on the ultraviolet absorption spectrum of water by magnetic force, shaking, and heating

A 序号	F 对水作用	最强吸收波长(nm)	L 峰值(Abs)
B 图 7	480Gs 磁场	212.9	-0.0232
C 图 8	摇动 5 分钟	198.5	-0.0387
D 图 9(a)	加热至 50°C	188.2	0.1141
E 图 9(b)	加热至 70°C	186.3	0.8673

- A. Sequence
- B. Diagram 7
- C. Diagram 8
- D. Diagram 9 (a)
- E. Diagram 9 (b)
- F. Effect on water
- G. 480Gs magnetism
- H. Shaken for five minutes
- I. Heated to 50 degrees centigrade
- J. Heated to 70 degrees centigrade
- K. Strongest absorption wave length
- L. Peak value (Abs)

Diagram 6 (a): Effect on water of the environment of an exercise field of a certain university where in the early winter people were doing calisthenics

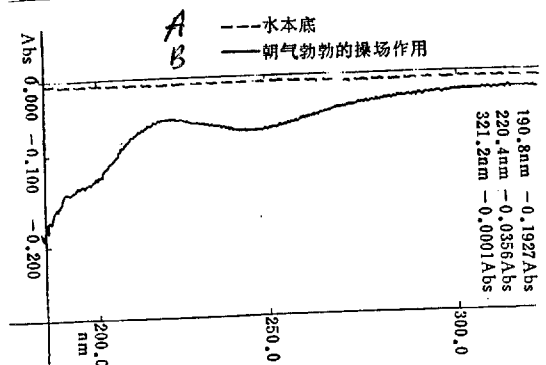


Diagram 11 shows the results of a test of Yuan (T-3) give on 22 December 1989: dotted line one shows the water's original state without absorption; curved line number 2 shows the effects on the water produced at 10:14 am in the school's laboratory. Later, a specialist accompanied Yuan as he boarded a bus and travelled five kilometers to a certain area near the Kunming bus terminal where he emanated qi at the water sample in the laboratory. In order to maintain the strict confidentiality of the test, the water sample was only brought to the laboratory after Yuan had left and then put into the water pool. After waiting a certain period, the water was brought to the instrument lab for measuring at 11:10 am and curve number 3 gives the results.

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Table 7: Display of status changes to the absorption peaks

A 样品	E 吸收峰 λ_{max1} (nm)	F 位移 $\Delta\lambda_1$	λ_{max2} (nm)	$\Delta\lambda_2$	λ_{max3} (nm)	$\Delta\lambda_3$
B 参比 8 号	357.9		386.4		580.0	
T-2 作用	356.9	-1.0	389.5	+3.1	580.6	+0.6
C 参比 4 号	354.4		385.1		581.0	
T-5 作用 (1989.5.15)	356.6	+2.2	384.7	-0.4	579.9	-0.1
T-5 作用 (1989.5.14)	355.0	+0.6	387.0	+1.9	580.9	-0.1
D 参比 5 号	353.7		387.0		581.2	
T-5 作用	354.7	+0.1	385.4	-1.6	581.3	+0.1
T-2 作用	352.8	-0.9	388.3	+1.3	581.0	-0.2

Key:

A. Sample

B. T-2's function compared to no. 8

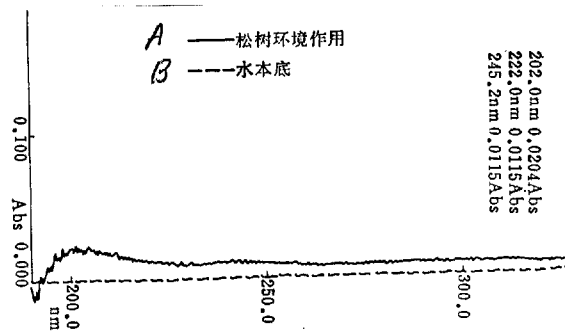
C. T-5's function (1989.5.14) and T-5's function (1989.5.15) compared to no.4

D. T-2's function and T-5's function compared to no. 5

E. Absorption peak

F. Status change

Table 6 (b): The pine tree's influence on the ultraviolet absorption spectrum of water



Key:

A. Effect of the pinetree environment

B. Original measurement of the water

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Diagram 7: A magnetic field of 480G's influence on the ultraviolet absorption spectrum of water

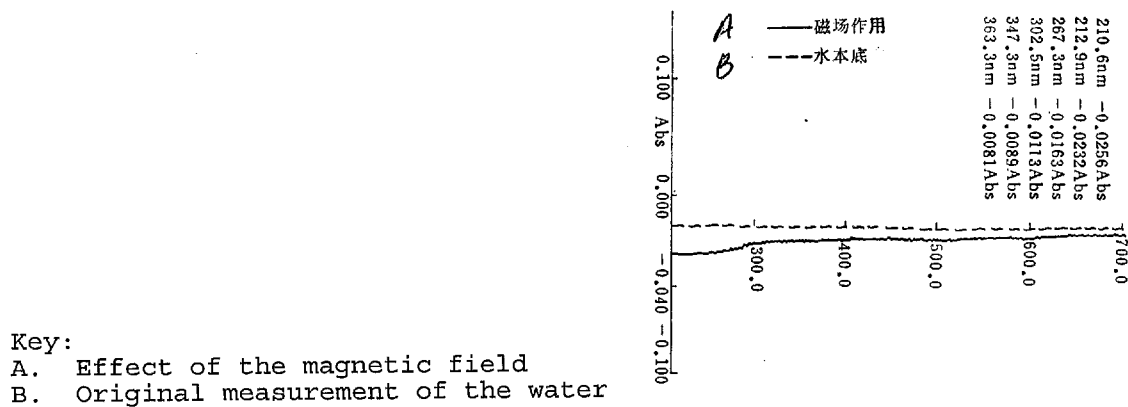


Diagram 8: Influence of shaking on the ultraviolet absorption spectrum of water

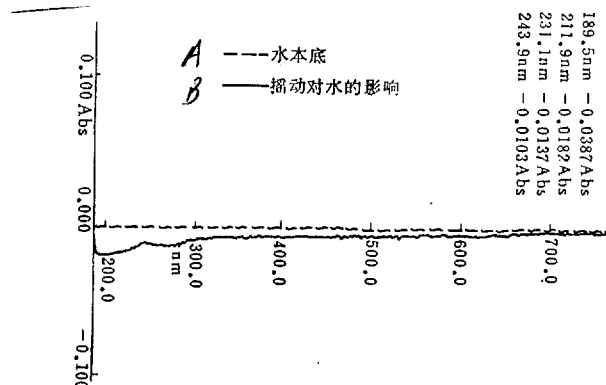


Diagram 9 (a): Ultraviolet absorption spectrum curve of water heated to 50 degrees centigrade

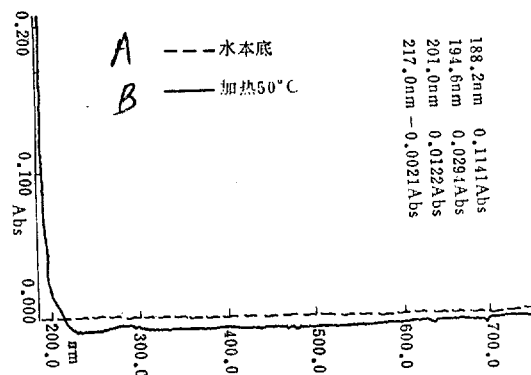
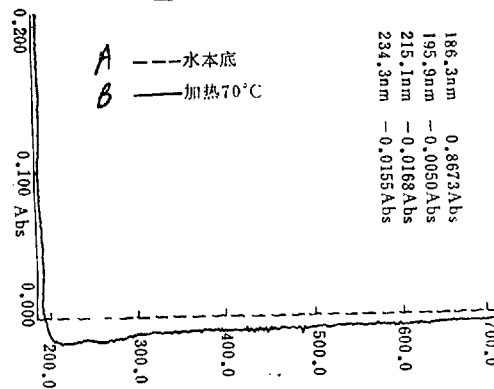


Diagram 9 (a): Ultraviolet absorption spectrum curve of water heated to 50 degrees centigrade

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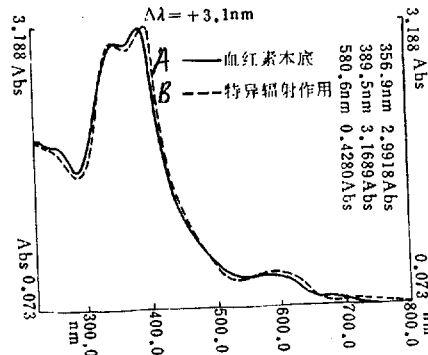
Diagram 9 (b): Ultraviolet absorption spectrum curve of water heated to 70 degrees centigrade



Key:

- A. Original measurement of the water
- B. Heated to 70 degrees

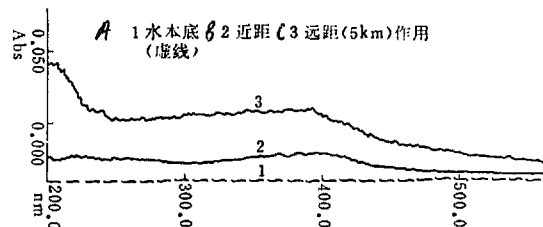
Diagram 10: Spectrum status changes (a demonstration diagram) of hemoglobin affected by the unique radiation of T-2



Key:

- A. Original measurement of the hemoglobin
- B. The effect of the unique radiation

Diagram 11: Effect of T-3 on water at different distances. the effect is greater at a distance



- 1. Original measurement of the water
- 2. Effect while close
- 3. Effect while far (5 kilometers) (the broken line)

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After we completed repeated measurements of the nine preliminary tests mentioned above, we found that: 1. The tests indicate that the human body, when in a state of the qi function or the unique function, is able to produce certain effects on pure water (ion free water) and these effects are manifested in the ultraviolet absorption spectrum and that the results of these effects can be maintained for a long period but that they differ in strength. These types of effects objectively exist; we have removed (from these tests) here any psychological factors and (these tests) offer strong proof from another aspect of the objective existence of the qi function and outer qi. Our work in these series of tests mutually verifies the test measurements undertaken by the Beijing University of Science and Technology, Qinghua University, the Guangxi Institute of Medicine, and other work units.

2. (These tests) again prove the existence of somatically unique radiation. When the human body is affecting water in the qi function or unique function modes, the effect on the ultraviolet absorption spectrum differs for each person because their abilities and their strength differ; the shape of the absorption curves is different for each; the same person will give different results at different times but the configuration of the curves is basically similar; they differ from the curves produced by ordinary people; they differ from the curves produced by heating, magnetizing, or shaking the water. Distance is also able to change the water's ultraviolet absorption and sometimes it occurs that the effects produced at a distance are stronger than those produced close at hand. These clearly show the unique nature (of these functions). Taken together with our series of measurement tests on the changes to the laser Raman spectrum of water, and investigations into light sensitivity, the diode, and a series of other test responses, the somatic effects in these situations does not transcend distance but rather are the varied results produced by the direct application of somatic radiation on the target. This radiation is singularly unique and we thus call it "unique radiation."

3. Diagrams 1 through 11 show that, after water receives the effects of different factors, its absorption spectrum differs for each, the intensity differs, the shape of the curve also differs, it displays both negative and positive, and moreover the effects on water of the unique function mode is comparatively stronger. Take for example the test with Zeng (T-7) shown in diagram 3(e). The strongest absorption was 2.3892Abs, while with Wang (Q-1), the strongest was only 0.1589Abs. When we compare the two, we see that the difference is more than fifteen times. This indicates that unique radiation takes several different forms and not only is there a quantitative difference but also a qualitative difference as well.

4. Changes in the absorption spectrum indicate that somatic unique radiation can cause changes to water molecules or mass electron clouds in hemoglobin, and as a result produce mass absorption. Somatically unique radiation, in the qi function or the unique function modes, causes changes to water molecules and hemoglobin, and this is perhaps one of the foundations of its ability to cure illness and produce responses in living organisms.

5. Our tests on the effects on water's ultraviolet absorption spectrum of physical fitness fields, pine trees, and other environmental factors show that energetic youth, and even strong green pine trees, are all able to produce unique radiation influences on water. And, because of this, also influence living things in the vicinity (of the water). This phenomenon has great significance for research into the mutual effects of man on man, and man on other living things. We should undertake far reaching and penetrating research (on this phenomenon).

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6. In order to avoid having unique radiation affect the instruments (and thus produce false readings), we arranged to have the persons tested emanate qi at the water from a distance of several tens of meters from the test measuring instruments or from another building. We then measured the test results in the instrument lab. During the tests, the instruments functioned normally.

These research tests received great support from Comrade Shen Zhang of the National Science Commission's International Science Center in the Physics Department in the Science Research Division of Yunan University and from Professor Zhao Nanming, Chairman of Qinghua University's Biological Science and Technology Department, and others as well. We discussed these experiments with Professor Chen Guocai of the Chemistry Department at Yunan University and with Teacher He Yonggang of the Yunan Provincial Public Security School. We take the opportunity here to thank them.

[1] Yunan University's Somatically Unique Functions Research Group, ((Nature Magazine)), 4, 6(1981)348

[2] Zheng Tianmin et al, ((Nature magazine)), 4, 9(1981)563

[3] Luo Xin et al, ((Research into Somatically Unique Functions)),1,2(1985)13

[4] Zheng Tianmin et al, ((Research into Somatically Unique Functions)),1, 2(1988)148

[5] Zhu Nianlin et al, ((Research into Somatically Unique Functions))1(1989)19

[6] Luo Xin et al, ((Collected Scientific Writings from the Second Meeting of the International Association on Qi Functions))the Tianze Publishing Company, (1989)18

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A DISCUSSION OF LATENT AND EVIDENT ABILITIES IN HUMANS

Author: Wang Meisheng (Huadong College of Education)

Since the phenomena of qi function and unique functions has aroused the interest of scientists, the latent abilities of humans has become a frequently raised issue. This is because, after a person enters a mode of qi function or unique functions, that person can manifest some new functions that are either not obvious or simply do not exist in a normal mode. Because of this many people declare that these new functions are latent abilities (an ability that lies hidden) waiting for release in the human body. In contrast to these new functions, the functions that everyone is familiar with and that are manifested in a somatically normal condition can be called evident abilities (an ability that has already been manifested). In a naturally normal mode the body also has latent abilities that can be uncovered but this category is not dealt with in the present essay.

At present there are two different views on the question of latent abilities in a person who is in a condition of qi function or unique functions. Some people declare that the so called supranormal phenomena that are manifested during a mode of qi function or unique functions is trickery. This view of course simply negates the above described views on latent abilities. Other people believe that these latent abilities, when the time comes when they can be released, will revolutionize science, culture, and society.

The purpose of the present essay, by proceeding on the basis of comparing and analyzing the special characteristics of latent and evident abilities, is to explain my own views on the function of latent abilities.

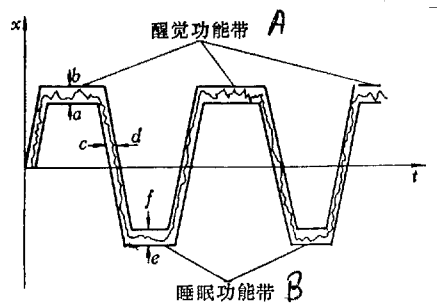
1. The Condition of Normal Functions

What is presently called the condition of somatically normal functions is the general term for the interchanging transformation of the condition of functions while awake and while asleep resulting from a long period of human evolution. From the point of view of normal human life, these two modes of waking and sleeping mutually complement each other. The human activities of working, studying, enjoying, and different kinds of creating all take place while awake. While in an awake mode, the human body and the outside world (including other people) proceed with and lively interchange of information on a large scale. During this mode the nervous system, and especially the whole brain, is in a mode of high stimulation. But when a person begins to feel tired and the other conditions appropriate to sleep, then the body can turn from a mode of wakefulness to a mode of sleep during which all activities cease except for those unconscious vegetative life functions necessary to support life. During this mode, the exchange of information between the body and the outside world falls to its lowest point. The nervous system, and especially the brain, are placed in a depressed condition in which the rate of stimulation is relatively low. In this way the body obtains sufficient rest and restoration and is prepared for the activities that will take place during the next period of waking. The human body thus transits between these two modes of rising and lying down, working and resting. This transitting process is expressed somewhat simply by the figures in diagram one. The Greek letter pi in the diagram stands for the stimulation mode of the brain while the Greek letter tau represents time. I thought that, even when the two modes of sleeping and waking are the same, the stimulus levels of the brain can be different and so I depicted the two modes as "function belts" having definite width and gradations. The letters "a" and "b" in the diagram differentiate the lower and upper limits respectively of the waking functions belt while "e" and "f" give the lower and upper limits of the sleeping functions belt. As

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soon as the somatic condition enters into one of these belts then we say that it has entered that function condition. As to determining which gradation the condition should reach after entering the belt, this is according to circumstances and can be different on each occasion. Even if the condition is already entered on the belt, the gradation can still differ depending on the time. For the same reason, we acknowledge that the process of transitting between the two modes occurs in a belt of definite width according to circumstances, and we can call this belt the "transition belt." (It is represented in the diagram by the letters c and d.) Each transition process is probably different and thus any one really occurring process must appear on the curve in the belt.

Diagram 1: A demonstration diagram of the revolving interchange between the modes of awake functions and asleep functions

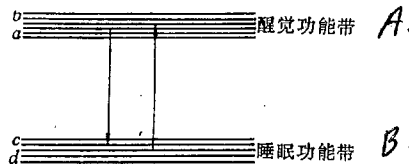


Key:

- A. Awake functions belt
- B. Asleep functions belt

The curve in the belt shown in the diagram represents one real process. Diagram number 2 also displays the transition between the two modes but is not based on time.

Diagram 2: A demonstration diagram of the daily nature back and forth movements between the awake functions mode and the asleep functions mode



Key:

- A. Awake functions belt
- B. Asleep functions belt

We can say that the transition between the modes is brought on by changes produced by stimuli both inside and outside the body. Of the two, the mode of sleep is the basic one. We recognize the transition from the basic mode to an awake mode as a process of arousal while we see going from an awake mode back to the basic mode as a process of eliminating arousal. We generally refer to the above two modes as normal function modes because they are the modes that endure during a person's life and they are also the most important.

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2. The Evident Abilities of a Person in a Normal Function Mode and Their Special Characteristics

When we discuss human abilities in normal conditions, we are mainly indicating the abilities manifested in an awake functioning mode. Human abilities can be divided into a priori natural abilities and a posteriori acquired abilities. With respect to a priori natural abilities, when we compare humans to other animals, there are many aspects in which animals surpass humans. For example, birds can fly but humans cannot, fish can survive underwater but humans cannot, rodents can dig tunnels but humans cannot, and so on. Especially in the case of a new born infant, the infant's abilities to respond to the environment and its abilities to live by its own wits cannot match that of certain other animals. Humans, however, have become masters of the animal world and the creators of modern material and spiritual cultures and this is something to which the other animals cannot attain. The reason for this is that, when we compare mankind to other animals, we find that mankind travelled a different evolutionary road. In order to survive in the struggle for existence, animals exhaust the development of only a few separate natural abilities while humans, in order to survive the struggle for existence, do not develop a few separate natural abilities but rather develop their brain which is capable of undertaking thought processes and, under the control of the brain, develop the creative work characteristics of their two hands. (The human body of course cannot survive without the other organs but here I'm using just the brain and the hands to represent the important differences between humans and other animals.) Developing the unity of the brain and the skillfulness of the two hands caused humans to manufacture tools. In this way humans did not have to rely only on their natural abilities or the abilities of their bodies to advance in the struggle for existence but rather used in the struggle for existence those forces of nature that they were able to control. In this way humans became the masters of the animal world.

Developing natural abilities in order to continue along the evolutionary road has a limited future because natural abilities are all limited. No one animal can have a lot of highly skilled natural abilities because many natural abilities are mutually exclusive. It is often the case that, as one natural ability is developed to excess, other natural abilities diminish or disappear. For example, we cannot get a bird to dig a hole in the ground just as we cannot get a field mouse to fly. And again, due to the fact that animals of the same species have the same natural abilities, there cannot be a real division of labor and this thereby influences the whole species' development process. Thirdly, the forming and improving of natural abilities requires a long, slow evolutionary process. Improving one's own natural abilities or developing new ones in a short period of time is impossible and this is difficult to reconcile with the constantly changing environment in the struggle for existence.

In contrast to the circumstances described above, the future for the brain and hands which have developed their creative abilities to make tools and utilize natural forces is broad and unlimited. The greatest special feature of human beings' large brain and hands is their universal adaptability. By this I mean that, just after a person is born, the brain is like a large piece of blank paper and the two hands have no skills. For this reason, at this time the abilities of the brain and hands are extremely limited. Even if we say that at this time they still have some natural abilities, then the greatest of these natural abilities is still universal adaptability because by means of it humans can, based on the needs of the a posteriori life environment, acquire special knowledge and technical skills. Everyone knows that, the knowledge and experiences stored in the brain, as well as manual skill and dexterity, are all acquired a posteriori through

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study and training. (In fact, walking, speaking, and reading are all learned a posteriori.) The needs and methods of different kinds of training produces different kinds of specialized skills. Initially, universal adaptability was seen as a defect (did not Lai Hanmen say that the best abilities are acquired a priori because they do not require one to undergo the rigors of learning, but in fact universal adaptability is a great advantage because: (1) Even though humans' abilities and specialized skills are acquired a posteriori, people can, based on needs, learn their own specialized skills and thereby create a societal division of labor. When each person engages in a different aspect of work, learns about nature and transforming nature, mutually assist others, and closely cooperates with others, only then can society advance quickly. On the other hand, if every person has the same skill and thus learns about nature and transforms nature from the same vantage point, then we cannot talk about any societal division of labor, and the unity of the species, the ability to learn about nature, and the kind of society that we have today would not exist. (2) Due to the fact that knowledge and skills are acquired a posteriori, with respect to the individual, each person can during their lifetime engage in uninterrupted study in order to store up and renew their own knowledge and skills and due to this respond appropriately to a changing environment (including both the natural and the societal environments) and proceed after the higher things of life. With respect to the totality of mankind, because humans have grasped language and literature, knowledge and experience can be circulated among individuals while at the same time knowledge and experience can be passed on to later generations so that each generation, based on the knowledge accumulated by previous generations, can nourish their own skills. For this reason, mankind's ability to conquer nature increases with time. Comparing universal adaptability to a natural skill that can only be passed on to future generations hereditarily, and which cannot compare in the accumulation of experiences, universal adaptability is without doubt a great advantage.

Summarizing what was said above, the most important of the abilities of humans in their ordinary mode are those abilities manifested during the wakeful mode and acquired a posteriori. The special characteristics of these abilities include manufacturing tools and utilizing the forces of nature. Natural abilities, however, can only support the necessary fundamental activities of life. For this reason, if mankind only relied on natural abilities, mankind would not have advanced to the position of master of the animal world and may even have been overtaken by other animals. The overawing power of mankind's a posteriori abilities is proven by the superiority of the present material and spiritual civilizations created by human beings. Modern day material and spiritual civilization is a specific manifestation of humankind's abilities in the wake function mode.

3. Modes of Qi Functions and Unique Functions

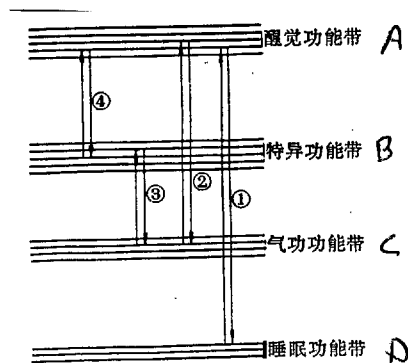
Practice shows that the human body has many kinds of skill modes and that under certain conditions can transfer from one kind of skill mode to another. Except for the interchanging transformations between the modes of the waking functions and sleeping functions, people are presently most concerned with the questions of how the body transforms into qi function and unique function modes. The scope of the present essay is limited to discussing these questions.

Diagram number 3 shows the movement of the somatic function modes. Each mode in the diagram is divided into several more detailed sub-modes and thus constitute a functions belt. Using the mode of unique functions as an example, only mankind is literate and can shift things to overcome the hindrances of space. Although these functions belong to the mode of unique functions, the difficulty and profundity of each function is different. And

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for this reason we use different sub-modes to indicate them. Next, what sort of measurement should we use to distinguish these four function belts and, according to the sequence sizes of this measurement, arrange them from top to bottom. In nuclear physics, when discussing the grades of electrons, this measurement is just the main measurement "eta" (subtler discrepancies are expressed using three other measurements). Unfortunately, we have not yet found this kind of mode measurement for use in the somatic function mode. In the view of most people, the mode of unique functions should be placed at the top, followed by the qi function mode, and then finally the waking functions mode and the sleeping functions mode.

Diagram 3: A demonstration diagram of movement in the somatic function mode



Key:

- A. Awake functions belt
- B. Unique functions belt
- C. Qi functions belt
- D. Asleep functions belt

My own opinion is that it would be better to arrange them as they are in diagram number 3 for the following reasons: (1) from the point of view of the level of brain stimulation, the waking functions mode is the highest, followed by the special functions mode, then the qi functions mode, and finally the sleeping functions mode. (2) Looking from the nature and manifested appearance of the functions, the most complex functions are the waking mode functions because, in comparison to the functions of the several other modes, they have soaring elements (this will be analyzed later). These would be followed by the special functions mode, the qi functions mode, and the sleeping functions mode. (3) Looking from the vantage point of the level of consciousness, the functions that occur in the waking functions mode, apart from the fundamental life activities, are all activities controlled by consciousness, or abstract thought activities, or work of a creative nature. Functions in the unique function mode, however, are just manifested as simple thought control while those in the qi functions mode are expressed as the simple retention of thoughts. In the sleep functions mode, all conscious activity has just about come to a complete halt.

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What we presently know about the movements in each of the modes is: (1) the daily movement between the waking functions mode and the sleeping functions mode; (2) movement between the waking functions mode and the qi functions mode; (3) movement between the qi functions mode and the unique functions mode; (4) movement between the waking functions mode and the unique functions mode.

As to the conditions of movement with the functions modes, as well as the questions of the structure of the movement, and the situation of numerical discrepancy are all discussed in detail in the authors other essay entitled "Initial Investigations into the Principles of the Function Modes."

4. Human Latent Abilities and Their Characteristics in the Modes of Qi Functions and Unique Functions

Practice indicates that there are two aspects to the latent abilities already discovered in the qi functions mode: (1) After the body enters the qi functions mode, many physiological indicators in the body undergo changes and this is called the phenomenon of "the qi function inner principle." (2) After the body enters the qi functions mode, it can radiate to the outside world many kinds of radiation that differ from those radiated while in the normal mode. These radiations can influence the outer world (including other people), and can produce different kinds of physical, chemical, biological, and physiological responses. I call this the phenomenon "the qi functions outer principle." The phenomenon of the qi functions outer principle should also include those categories of information about the outer world that, after a person enters a qi functions mode, due to a change of abilities, he is able to receive information that in a normal mode could not elicit a somatic response but, after entering the qi functions mode, can elicit a somatic response.

As for unique functions, in general there are two aspects to the latent abilities already discovered: (1) unique sensory knowledge such as reading words {with an organ other than the eyes}, being able to see through things, vibrations, and knowing about others through incomplete information; (2) unique movements such as scattering papers, breaking objects, receiving objects, unique writing, shifting objects, and suddenly breaking through spatial hindrances.

A few recently discovered phenomena that occur in the qi function and unique function modes cause people to be quite surprised. The reason for the surprise is not in the responses in which these phenomena manifest themselves because these responses are not complicated and, by using methods found in the normal mode (including the use of utensils), they can all be completed. What surprises people is the differences in the methods that these functions use for completion. Take the method of moving objects for example. In the normal mode, by means of the hand, foot, or some other mechanical apparatus, the movement of objects is easily accomplished but in the unique functions mode, the movement of objects is completed by the use of thought. What surprises people then is the use of this method of using "thought." Perhaps there naturally exists between the object and the thought an as yet unknown capacity for carrying the movement into effect; this awaits further research.

If we seriously analyze the functions that have already appeared in the qi function and unique function modes, it will not be difficult to see that these functions are all revealed after directly passing through our own body's natural abilities and inherent special characteristics. However these are not the inherent characteristics and natural abilities found in the ordinary mode but rather are the somatic natural abilities and inherent characteristics

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found in the qi function and unique function modes. Hence we can say that they are somatically latent natural abilities. If people want to release them then they must undertake only one conscious activity and that is learning how to stimulate our own bodies from an awake function mode to a qi function or unique function mode and evince this by means of simple ideas. Comparing these abilities to the functions acquired a posteriori in the waking functions mode there are substantive differences and the two belong to two completely different grades of function. I hold that the human body has three categories of abilities. The first category are those abilities decided by the basic laws of physics and chemistry and that are shared by everything in the world. Although these abilities change in accordance with changes in somatic conditions, nevertheless their basic substance is a singular physical or chemical process. Infrared radiation, for example, is like this. The second category are those natural abilities found only in animals and transmitted by hereditary. The third category are the abstract thought abilities, creative work abilities, and tool manufacturing abilities acquired a posteriori and found only in mankind. Abilities in the first and second categories are found in the sleeping function mode. The qi function and unique function modes also basically have only abilities from the first and second categories but have a slightly simpler thought activities. The thoughts in the unique functions mode are slightly more and the abilities slightly stronger. Only the waking functions mode has abilities from all three categories. For this reason I consider the functions from the sleeping function, qi function, and unique function modes to be basically of the same grade with differences only in the degree and content. The functions (i.e. the functions in the third category) of the wake function mode belong to an even higher grade.

Next, in the present circumstances, it is difficult for a person to live long in the qi function or unique function modes. Most of a person's time must be spent in the ordinary mode living an ordinary life. And hence the functions of these two modes cannot be developed over a long period of time. Some people who believe too strongly in the significance of the functions of these modes expect to use these two modes to substitute for the awake function mode and hope to revolve back and forth between the sleep function mode and these two modes. This kind of thinking is unacceptable. We know that the awake function, the qi function, and unique functions all belong to a stimulus mode and a stimulus mode either more or less needs definite information within and without the body as well as ideas (a kind of internal language stimulus) to support itself. But each mode has its own peculiarities. Take the awake function mode, the content of the conscious activities that it promotes are very broad but at any time it can change that content. No matter whether it is chatting, enjoying, working, laboring, or creating - all these activities protect the existence of this mode. Therefore one should not seek to match the fixed direction characteristic of thought with firm movement because they quite naturally change at any time. As for unique functions, one must base that function that one wants to complete on simple ideas of a definite nature. At the same time, circumstances and actions have certain kinds of unexacting limits. As for the qi function mode, the thoughts are even simpler and sometimes it is only necessary to require thought retention and quietude. Sometimes however it is necessary to seek more exacting circumstances and actions. In order to maintain the existence of the qi function and unique function modes it is necessary to complete these requirements. Moreover the brain has no method to simultaneously consider two things and therefore in the qi function and unique function modes has no way simultaneously to proceed with activities in the awake function mode such as learning, scientific research, designing products, artistic creation, fighting, flying airplanes, and so on. If the human race discards all these higher abilities in exchange for the lower grade but higher natural abilities in the qi function and unique function modes, this would be regression and there would be no way to continue developing the material and spiritual civilizations of today's human

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societies. In this respect, the significance of the awake function mode for mankind is even more important. The functions inherent in the qi function and unique function can only act as a supplement to the functions in the awake function mode. For example, the qi function can cure illness, strengthen the body, and raise the intellectual power of humans in the awake function mode.

Although the latent abilities in the qi function and unique function modes is not as important for the development of human society as the evident abilities in the awake function mode, we need only look however at the fact that the phenomena manifested in the qi function and unique function modes are difficult to explain using modern scientific knowledge to guess that new material is being manifested and a new theory being born. For this reason, research on qi function and unique function modes has great scientific value. It may be the key to a new scientific treasure house from which a new scientific revolution will follow. Moreover, depending on the profundity of the research, perhaps we will discover that it has an even greater significance for the development of human society.

The development of science needs debate. The opinions expressed in this article are solely my own. I hope that they will lead to a climate that welcomes a "hundred schools contending" these questions.

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RESEARCH ON SOMATIC QI AND QI LOCATION

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Huang Junqing (Shantou Ultrasound Instrument Research Laboratory)

Preface

"Qi and qi location" researches the Chinese qi function and fundamental questions of Chinese medicine. [Translator's note: "qi" means 'the life force,' or 'the life principle.']

A human body is a superior type of large system expanding structure that contains various sub-systems that control the actions of the whole being. Such sub-systems include the breathing system, the blood circulatory system, the nervous system, the digestive system, the reproductive system, and so forth. No one system among these, however, can represent the whole condition of the human body. A person suffering a stomach ailment, for example, may still have a completely healthy breathing system. In that case then does the human have one kind of system that can represent the whole body? The answer is positive. The position of qi in the body causes it to unite the whole bodily apparatus.

The channels that permeate the whole of a person's body unite the body into a living whole and the material that makes for this unity is "qi." A change in the human body caused by illness can be explained by changes in "qi." On the other hand, a practitioner of the qi function can manifest from his body the mode of his qi function and the level of his skill.

The authors have for many years been engaged in astronomy research and for the past few years have been in the process of researching the Chinese qi function and the world view of China's ancient astronomers. Based on practical observations of training in qi function and using it to effect medicinal cures, the authors have proceeded with long term research into qi and its location in the body and have gradually formed a comparatively systematic view of qi and its location in the human body. This essay sums up their observations and research. It is now being published for the consideration of fellow researchers.

A. Concerning the Somatic Location

The somatic location of qi is similar to a magnetic field but it is amorphous and broader in content. Due to the fact that it is amorphous, there is no way it can be discovered during dissection. For this reason, it was overlooked for a longtime by western medicine. But from ancient times in the East of which China is representative, much research using self-awareness as the fundamental method was undertaken and several thousands of years earlier this kind of special location was discovered and described. We know from recent research that people with unique functions and qi practitioners when in a condition of the art of qi can be aware of many phenomena that modern instruments have no way of measuring. Moreover, we know that qi and its presence in the body can produce many kinds of mutually related physical responses such as infrared radiation, static electricity, electromagnetic force, gamma radiation, and so on that indirectly prove the existence of qi.

1. The Inner Structure of Somatic Qi

Somatic qi has an extraordinary complex structure. The ancients compared it to heaven and earth. The book the Yidao Huanyuan says: "Heaven has omens and the central points in humans come from the same source. The earth has mountains and rivers and humans have a system of points just as

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marvelous. There are 360 all connected by a central point. 84,000 points penetrate the skin." Within the human body are amorphous channels, some large some small, interlocking crosswise and lengthwise, continuously revolving, and the material that these channels transport is just qi. From the viscera on the inside to the pores on the outside, qi unites the body into a living whole. Due to the complex nature of these channels in the body, descriptions of them are not quite the same. The description of the system of points in Chinese medicine, for example, is not completely the same as the description of China's qi Masters or the Tibetans or in Tibetan medicine. In fact, the description of the system of points in Chinese medicine is a description of the important parts of the amorphous channels in ordinary people but it is not complete. The channels that qi travels in a qi practitioner differs from these. For example, qi practitioners frequently emphasize an important channel called the Central Channel which runs from the Baihui point at the top of the head directly to the Huiyin point. [Translator's note: Baihui and Huiyin are the names of two bodily points used in traditional Chinese medicine and acupuncture.] It's as if the whole interior of the body was strung with the tiny particles in an ice cone. With the exception of the Baihui and Huiyin points, the other points all connect internally and for this reason have been overlooked in acupuncture. Another example is the incalculable number of revolving type of channels. Qi practitioners greatly emphasize these revolving channels but acupuncturists usually only use the Liangmai channel (the channel that revolves all day during qi practice) and the Daimai channel. The acupuncturists do not even involve themselves with the channel that revolves during the early morning hours. Of the qi circulation channels in the body, some, such as the Qijing Bamai channel, function to regulate and store qi. Others, such as the Xuewei, are similar to a bus stop while the upper, middle, and lower Dantian all function like parking places.

2. The external Structure of Somatic Qi

Research into the external manifestations of somatic qi traces back thousands of years. The halos drawn around the heads of the deities in different religions depicts through an image the outer manifestation of somatic qi. Some deities have halos around their complete bodies indicating a structure of several layers. Images with five different colored layers superimposed on each other have also been found.

In his book "The Scientific Foundations of The Qi Function," Professor Xie Huanzhang sums up the current situation of research on the human body in the world of living things. By using color partition panels, color filters, faint light photography and other such techniques, it is possible to display the area of the somatic environment which abroad is called the nadis field. Practitioners of qi are able to observe the somatic field in even more detail.

Based on our observations, the average person discloses his image of qi in one of five different basic colors: red, green, white, yellow, and black. These correspond to the five kinds of models of people characterized by fire, wood, metal, earth, and water. Under an extreme change of psychological condition, a certain type of internal disease, or the practice of qi, a person can change his fundamental color. Persons whose qi is especially strong, after they enter a qi function mode, are able to see that each person's somatic environment has a qi layer of a different tinge. Persons with different mental states and ideas, and even persons with different degrees of qi, form qi layers of different colors. Looking from the standpoint of appearance, the head and upper body portion of the average person has a relatively thick layer while the lower body portion is dark and weak, especially in middle aged and elderly people. As for those who train in the qi function, their qi image most often appears as a column. It is rare to see light formed from a person whose qi flows up and down from the top of the

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head; even rarer are those whose qi forms a halo of light. We believe that the round ring light structure is a manifestation of a perfect state of qi.

3. Somatic Qi in the Body

Every kind and every type of qi exist within the human body. The Chinese concept of qi divides qi into the two categories of a priori and a posteriori qi and considers that both kinds of qi must be nurtured and trained. The qi of breathing is called great qi and falls under a posteriori qi. This breathing qi has a light, clear part (nourishment qi) that moves within the qi network and a murky, heavier part (protective qi) that flows on the outside of the qi network. A priori qi is also called original or real qi. With the exception of that which is obtained through propagation, this qi ordinarily comes from taking care of one's self and through training. Training in the qi function and especially in the tranquil function can greatly increase and strengthen real qi within the body. This is because training in the qi function, which the Daoists refer to as transforming sperm into qi, can transform a person's libido into real qi. One can also obtain real qi from nature and this is referred to as "struggling for the creativity of the universe." Within the human body there is also a kind of abnormal qi called illness qi. It is a kind of contaminated qi produced by a diseased part of the human body and it can inhibit the normal flow of qi and blood in the body, contaminate other parts outside of the diseased part, and produce illness in other living things. The depth of color and the degree of thickness of this qi indicate the degree of illness.

Observation shows that the viscera of ordinary people emit qi of five kinds of basic colors. Normal lungs, for example, emit white colored qi; the heart, red colored; the liver, green; the kidneys, black; and the stomach, yellow. But when speaking of a practitioner of the qi function, apart from the colors noted above, one can also "see" that, compared to an ordinary person, the practitioner has some special features such as the fact that the qi in certain parts (the three Dantian points and so on) is comparatively dense.

4. Outer Qi Discharged by Qi Masters

If we compare somatic qi to an electromagnetic field, then the outer qi discharged by a Master of the qi function is like the particles radiated from the electromagnetic field. That the transmission speed of this outer qi has limits is a characteristic common to all Qi Masters when discharging outer qi. The average living person is also continuously discharging outer qi into the surrounding environment but it is much weaker than that of the Qi Masters.

Observing Qi Masters discharging outer qi, while the differences are legion, we noted that the contents are quite fruitful:

(1) The color characteristic: The outer qi discharged by some Qi Masters has variegated colors that give people a feeling of mixed colors. Some discharge qi of relatively pure colors, some show blue, some yellow, some red. If a Qi Master uses the palm of his hand to discharge qi, for example, then each finger will emanate qi of a different color. Practice has shown that, the purer the color of the outer qi, the greater its medicinal effects.

(2) Strength and Texture: The strength of the outer qi is often seen as the standard by which to measure the skill of the Qi Master. Observation has shown, however, that this kind of qi, although strong, becomes thick like a fog and gives people a feeling of "thick kernels." This kind of qi is not easy to get to enter the human body. On the other hand, some qi flows very clear and light and its effect on the human body is difficult to perceive.

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Moreover, it can deeply penetrate within the body. From the point of view of its medicinal effects, especially with regard to internal medicine, the latter qi is somewhat more effective.

(3) Direction: Some outer qi, a short distance after it leaves the body, scatters to all directions while some qi has such a strong sense of direction that it is like a laser beam which does not disperse even after being shot over a distance. At the same time, one can observe that within the area near the point where this flowing qi collects there is sometimes a burst of a smoke like substance. It is easily understood that, if the direction of the qi is strong, then its efficacy is also strong.

(4) Penetration: The penetrating ability of outer qi discharged from different Qi Masters is also quite different. Some can only penetrate to the outer layer of the human body while others can penetrate leather shoes, brick walls, and even copper plates.

(5) Information: This is the greatest difference between the somatic flow of qi and the flow of material in other non-living things. The information capacity of different outer qi is also quite different. We will discuss this again below.

B. Special Characteristics of Somatic Qi

Apart from the complex nature of its structure, somatic qi also has the following special characteristics.

1. Release: The human blood circulatory and nervous systems are limited to the body; except when a vein is severed, blood should not flow outside of the body. Somatic qi is different; it can interchange between the interior and the exterior of a body and by means of this interchange achieves systematic equilibrium, the so-called Yin Yang equilibrium. [Translator's note: In Chinese medicine and philosophy, Yin is the female principle and Yang, the male.] During the four seasons and each different time of the day, changes in the condition of somatic qi is proof of this interchange. It is only that in average people this interchange is rather weak and loose and for that very reason difficult to detect. But for a disciple of qi training who has achieved some results, the disciple is self-aware of the speed of the interchange. The whole body has several tens of important points which are the "gates" for this interchange. Examples of these points are: Baihui, Huiyin, Laoying, Tongquan, and the upper, middle, and lower Dantian points. The strength of the inner and outer interchange and the degree to which the "gate" is open reflect to some degree the standard which a person has attained in the qi function. A Qi Master whose art is perfected can utilize all the pores of the body to effect this inner and outer interchange.

2. Transformation: The circulation of somatic qi and the "gates" of the inner and outer interchange of qi is not something fixed and unchanging. Depending on the depth of qi mastery, the more inner qi, the stronger it gets; the more circulation spreads, the broader it becomes; the more it spreads, the deeper it gets. The wider the "gate" is open, the greater it becomes, until gradually one feels that "the whole body is one opening." Simultaneously with this feeling, the qi's coloring gradually clears and the colors become deeper. Looking from the outside, there is a gradual transformation from a qi mode to a light mode. On the other hand, when the physical mastery of qi falls off, this can first be perceived in the qi; when the loss of qi reaches a certain point, illness sets in.

3. Breathing Control and Its Mutual Affects: The mutual affect characteristic of the human body and breath control is something that people

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all know about, like Chinese medicine's practices of taking the pulse and probing the ear with a needle for which there is already a large body of practical proof that these cure illnesses. Research in recent years has discovered the phenomena of the mutual affect between controlled breathing and the body. Based on the configuration of the palm of the hand, and even the shape of the fingernails, one can diagnose and cure disease. Perhaps each tiny cell in the human body contains information about the whole body. In the future, when science develops even further, methods of examining the body might undergo a revolutionary change; and it is possible that just by taking out a small amount of cells, one can diagnose every kind of illness.

4. Gradations and Degrees: Contemporary research on unbalanced thermodynamics has discovered that a physical system that has an expanding structure contains a great many different degrees of balance which some call a fixed bearing. The model for its expansion is: fixed bearing evolving to a higher degree of fixed bearing and so on. The human body is a great living physical system that contains an expanding structure which likewise has different grades and degrees of fixed bearing. This type of phenomenon is manifested most clearly in qi training. In the essay "Somatic Qi Function Mode and Pulikejin's {phonetic translation} Theory of Expanding Structures," we intend to discuss this in detail.

5. Thought Control: The influence of a person's thoughts and the influence of the condition of a person's spirit on bodily health is something recognized by all: delight harms the heart, anger harms the liver, longing harms the spleen, worry harms the lungs, and fear harms the stomach. Emotional stress and anxiety are the sources of many kinds of diseases. The effects of thought on qi are like an on-off switch or a control device. "Where thought goes, so goes qi." Thought gives rise to a control effect. Experiments have already proved that, whether the effect of external qi on bacteria is to eradicate or assist them, all depends on a single thought. China's Daoists, when practicing qi, compared thought to fire. Depending on whether the thought was strong or weak, it was called respectively "military fire" or "civil fire." The controlling ability of thought was referred to as "the strength of the fire." We acknowledge that when training for the purpose of a strong, healthy body (most importantly when training in qi), thought plays a key role. At the higher levels of training in qi, however, the emphasis is on getting rid of all subjective thoughts and eliminating the influence of the seven emotions and six desires. This is just what is meant by "behead the three corpses," "kill the nine poisonous insects," and "the necessity of focusing the mind where no one is." Even with a novice at training in qi, the stress is on "following its nature." Once this is achieved, then "the essence will naturally transform to qi, qi will naturally transform to spirit, and spirit will naturally return to emptiness." This should call our attention to the natural control effect of somatic qi.

6. Self-regulation: The human body originally had a very strong self-regulatory ability but for various reasons (such as Chinese medicine's six debaucheries and seven emotions) the development of this ability has been interfered with and limited. If we only let the human body relax and enter into an indistinct and subtle state, this would suffice to develop the body's self-regulation function and this is what is described as: "When humans are still and quiet, heaven and earth return to their places; forgetting everything including myself, for a long time I've had this subtle medicine." This is just to say that the most important method for nurturing qi is quietude; for preventing and curing illnesses, the first and foremost thing is the frequent nurturing of the mind. From quietude one enters a fixed state and this allows wisdom to spring forth naturally and this is what is meant by "when the mind has no abode, we clearly see our nature," in this remark is a

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thousand subtle meanings. Let everybody research this together.

7. Intelligence: This is the one most important characteristic in differentiating the human body from other material substances. Intelligence is a technical term of wide but rather blurred meaning. We use it to include that which is different from innate ability.

When measuring the physical response of outer qi, people realized that there were sequential vibrations and these perhaps are the first indications of the intelligence characteristic of outer qi. We should not, however, think that the intelligence characteristic of somatic qi and outer qi is vibration. Somatic qi has a live intelligence. It not only reflects the body's life functions (including the qi function) but it also is controlled and influenced by the person emanating the qi. People with skill can even learn from qi the physical appearance and mental state of the person emanating the qi. We believe that every person is constantly radiating their own special qi into space just as different radio stations emit radio broadcast waves into space. The only difference is the differences in the strength of the signal. This is perhaps the reason why some people with a highly developed function can diagnose and cure illness at a great distance.

The authors previously participated in some experiments that revealed that many Qi Masters can use thought to cause the emanated outer qi to reveal itself in diagrams. This is "thought producing shapes." We have also seen some people who can "transmit feelings by thought." From this we can see that outer qi is a type of "life flow," "consciousness flow." Somatic qi harbors a complex intelligence that present day scientific instruments find difficult to register.

C. Transformation of Somatic Qi

Above we explained that a special characteristic of somatic qi is that it can change its nature. For example, the basic colors of the qi of ordinary people are not only decided by their "type" but also change slightly in accordance with the change of the seasons. Spring, for example, carries a blue color; summer, red; autumn, white; and winter, black. These are all ordinary phenomena and they also are a kind of indication of the characteristic of release in the human body. In this section, we turn our attention to the several fundamental states of degeneration of somatic qi (changes to the body caused by illness) and its advance (training to raise the function level of practitioners of the qi function).

1. The Degeneration of Somatic Qi

Chinese medicine often uses the flourishing and decline of Male qi (yang qi) and female qi (yin qi) to summarize the whole process of a person from birth to maturity to old age and death. Chinese medicine reckons the withering of the male qi signifies the death of a person. This explanation is based on real observations. One need only go observe and comprehend in order to discover this kind of complete change to the human body.

Based on our observations, the degeneration of the human body has the following special characteristics: first, the real qi emanated by each of the viscera and the whole body is weak and scattered; second, the sick qi and the miscellaneous qi in the body flourish; third, the qi images that take shape are relatively dark; fourth, the outer qi that seeps out causes people (of course only people sensitive to qi) to feel uncomfortable, most indicate they feel chilly; and fifth, some of the viscera change due to illness.

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Of course, progression in things is usually from a part to the whole. In the whole world only humans are very intelligent and only humans suffer the most illnesses. Somatic qi undergoes different kinds of changes brought about by different kinds of illnesses. Below we mention a few of the important phenomena:

1. The blocked qi model: In the bodies of ordinary people, qi circulates in the body in accordance with fixed principles and from this forms a rigid whole. If in a certain part of the body the qi is blocked for a period of time then a change due to illness will occur. On the other hand, if there is a change due to illness, then qi will be blocked. Thus the illness and the blockage are mutually cause and effect. Moreover, a part that is blocked will in turn influence other parts causing other organs to lose their functions and become ill. Observing from the standpoint of the qi function, it is not difficult to discover the phenomena of qi blockage. It manifests itself in a thickening of the sick qi. Some of the core (the phlegm) of the sick qi will become spotted, some round, and some fragmented. Just as the condition of illness will differ so will the color of the blocked qi differ as well.

2. The top and bottom unbalanced model: What practitioners of Chinese medicine and qi call "the heart and the stomach don't mix just as fire and water don't mix" is an example of this model which mostly afflicts the elderly. The shape this model takes is: the bottom parts are cold, "fire qi" (some real, some false) rises up, the Yin in the stomach is insufficient, Yang in the kidneys overflows; sickness is common to this model. It is necessary to undertake adjustments to the whole body until the system reaches the equilibrium known as the harmony of Yin and Yang.

3. "Correct qi" is insufficient, "abnormal qi" flourishes. This model manifests itself in a weak body with many illnesses. In some cases, it manifests itself in the breaking away of the inner organs (such as miscarriages, hernia, and gastropexy). It is necessary to undergo training in qi or a cure by nurturing original qi and dispelling the abnormal qi.

2. Developing the Best Characteristics of Somatic Qi

Somatic qi is the principle that unites the whole of the human body. Because of this, if we can get somatic qi to develop in the best way, then we will be able to achieve a strong, healthy body and even reverse aging. The ancients said: "Qi makes for long life." If we wanted to describe China's science of prolonging life from the pre-Qin period to the Ming and Qing dynasties, we could do so in one word: "qi!"

The Chinese practice of qi is one kind of life prolonging science that makes somatic qi develop in the best ways. The practice of qi, by clearing the channels in the body that transport qi, can strengthen the interchange of inner and outer qi, gradually strengthen the body, strengthen one's ability to control and regulate the body, and achieve a Yin Yang equilibrium of the bodily systems. With the bodily systems stabilized, health and long life will result. After this, there will be a beneficial influence on the body's internal systems such as the urinary system, the blood circulation system, the digestive system, the nervous system, and so forth. The effect will be such that even organs that have lost their functions, such as the brain, the body, and the thyroid, will revive; white hair will turn black; rejuvenation and other phenomena will occur.

Discussion

The present essay discusses the structure, nature, and special characteristics of somatic qi and qi location. Due to the special

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characteristics that qi has, we believe that [Translator's note: The article is not complete. A note at the end of this page says: "turn to page 62."]



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